

## Part 12(C)

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**41.SACRIFICES FOR IMAN**

There were those who understood the reality of the Kalimah. They took delight in it, became inflamed with it. They gave up everything, even their lives, for it. They had swords cut their bodies - they submitted. Wild animals devoured them - they accepted. They were drowned in the rivers - they submitted. Fish swallowed them - they did not breathe a word about it. They were executed - they remained pleased. They were expelled from their towns; they were forced to leave their wives and children; their houses were confiscated; their properties were snatched away; they were reduced to poverty - in other words, every conceivable act of tyranny was inflicted on them, but they adopted tafwiz-e-kamil (placing their trust completely in Allah Ta'ala). They were hurled into a fire - they showed perfect forbearance (sabr-e-tam).

[These are references to the tortures inflicted on the reciters of the Kalimah and the sacrifices they had to bear - Tr.]

**42.A QISSAH: A BELIEVER IS THROWN INTO A CAULDRON OF OIL**

Those who brought iman on Hadhrat Musa(a.s.) and recited.....

were punished harshly by Fir'oun. He went to this length that he took a large cauldron, filled it with oil, placed it on a huge fire and hurled one who had brought iman into the boiling oil. Hadhrat Jibril (a.s.) immediately took him out. Fir'oun hurled him in again. Hadhrat Jibril (a.s.) lifted him out again. Three times this happened.

Finally, this person, intoxicated with iman, turned to Hadhrat Musa(a.s.) and said, "Janab! Please make du'a (supplicate) to Allah Ta'ala that He should not take me out of the cauldron. For me it is much better that I sacrifice my life for Islam on this Kalimah than undergo this difficulty." Hadhrat Musa(a.s.) made du'a on his behalf. Fir'oun again hurled him into the cauldron.

This time this sinless ashiq (lover) of Allah Ta'ala was scalded by the oil into a formless piece of charcoal. Hadhrat Jibril (a.s.) came to Hadhrat Musa(a.s.) and said, "O Musa! Allah Ta'ala has also increased your reward and blessed him also with an excellent reward! At the time all the doors of Jannat were opened for his reward;h to enter!"

O Muslims! When this is the reward for those who recited the Kalimah Musa, then imagine what the reward will be for the reciters of the Kalimah Muhammadi(sallallahu alaiyhi wassallam).

Be a shaidai (lover) as well as a fidai (devotee). From your appearances let it be apparent whose ashiq you are and become a complete example of:

Verily, in the Messenger of Allah you have a good example... S.33 a.21

#### 43.THE STEADFASTNESS OF THE ASH AB-E-KHAHF

There came a time when the King Diqyan's ruled over the Christians of Rome. This was a period far removed from the time of Hadhrat isa (a.s.). This king was cunning, arrogant and oppressive beyond limits. He turned away from his religion and compelled the populace into idol-worship. He ordered that sacrifices be offered to the idols and said, "Whoever does not do so will have to pay with his life!" He did not stop at a mere announcement but went to each and every city, compelling thousands into idol-worship and putting to the sword countless others. He finally reached the city where the Ashab-e-Khaf (Companions of the Cave) resided. The name of this city was Yafs's.

On his arrival, those who wished to save their iman, started fleeing from the city. The king sent his soldiers after them and had them brought to him. Those who refused to submit to him were put to the sword. Others decided to submit to him.

A few youths, who have become famous as the Ashab-e- Khahf, were blessed by Allah Ta'ala with iman and with the qualities of sabr (forbearance), tawakkul (trust in Allah Ta'ala) and zuhd (asceticism). They had attained the state of wilayet (sainthood). When they were told by the king to turn to idol-worship they utilised the quality of perseverance which, by the taufiq of Allah Ta'ala, had been instilled in them. The eldest among them, Hadhrat Maksalmina, gave the reply, "We are not going to give up the worship of the True Deity, the Master of the heavens and the earth, for the worship of anything else. Do with us what you wish. Do not place your hopes in us becoming a party to kufr and shirk." His companions also supported him fully in this and showed unanimity with their tawhid.

Hadhrat Ibn Abbas (R.A.) states, "I know their names (i.e. of the Ashab-e-Khaf). They were seven persons: Tamlikha, Maksalmina, Mart's, Tin's, Siyarmin's, Z's, and Kashfitn's. The eighth was a dog whose name was Qitmir."

When the king saw the boldness of the seven he had their clothes removed and said, "I feel pity for your youth and your beauty. I, therefore, grant you a few days' reprieve, so that you can get some sense and think over your decision." Saying this, King Diqyan's set off for another city.

The persecuted youths discussed among themselves as to what they should do and agreed on a plan to leave the city and hide in a cave. Consequently each went home, collected some money and departed for a nearby mountain, Jabal-e-Yanjul's, where they hid in a large cave. Once there they fell into sajdah (prostration), lamenting in front of Haq Ta'ala. In order to alleviate their discomfort Allah Ta'ala spread over them a heavy mantle of sleep and they all fell asleep instantly.

Back in the city: King Diqyan's returned and searched everywhere for the youths but found no trace of them. He then prepared an epistle detailing everything about the youths - their names, their parentage, their ages, their addresses, their ages, their features and also the date. Having noted down all this he placed the epistle in his treasury.

The youths slept in the cave for a full three hundred years. Their dog, which had accompanied them, also slept all this time on the threshold of the cave. They also slept in a remarkable manner: the sun's rays did not affect them and the rain did not fall on them, yet they had sufficient ventilation. While asleep they were even made to change positions so that the earth would not affect them. Their eyes were somewhat open, somewhat closed, and their breathing was even, so that it did not appear as if they were sleeping, in case even if any passerby were to see them he would think that they were awake and not trouble them. In fact, Allah Ta'ala had made complete arrangements for their comfort and safety. It is indeed true:

Whoever becomes Allah's, Allah Ta'ala becomes his.

Three centuries went by. During this time several kings occupied the throne in Rome and passed on. Simultaneously, vast and amazing changes occurred in the customs and lifestyles of the people. At the end of this period a pious Christian king, Baird's, ascended the throne and ruled over the kingdom. He called his people towards iman. However, an epoch had passed in the populace being steeped in corruption and, consequently, just as many brought iman; similarly many would not hearken and rejected the concept of being resurrected on the day of Qiyamat. Finally, the king made a du'a: "Bar-ilahi! (O Allah!) Manifest such a sign whereby a person will be resurrected a second time after dying, in order that those who consider it impossible can witness the event themselves."

This du'a of his was accepted, and the Ashab-e-Khahf were awakened. At the time that they had fallen asleep it had been close to sunset, and the time that they woke up was more or less the same time of the day. That is why, when they estimated the duration of their sleep, they said, They said, "We have tarried a day, or part of a day." S.18 a.19

Now, on the one hand, they were feeling hungry; on the other hand they were worried as to - Allah Ta'ala knows! - what the consequences were of King Diqyan's returning and searching for them. That is why Hadhrat Tamlikha, who had custody of all their money, was sent into the city. Safeguarding himself, his task was to enter the city inconspicuously, make enquiries, buy some food that had not been sacrificed in the name of idols and make sure that he did not give away their whereabouts.

Hadhrot Tamlikha, taking with him the coins of the Diqyan'sy dynasty, entered the gates of the city to find that neither was it the same city, nor was the bazar the same, nor were the people the same, nor was the society the same! There was once an age when nobody could even take the name of Hadhrot Sayidina Hadhrot isa (a.s.). But now he saw the majority of the people performing namaz and appearing outwardly to be pious. In utter amazement he studied the faces of the people, but failed to recognise anybody. Finally, thinking that he had forgotten his way and landed up somewhere else, he asked somebody the name of the city. He was given the name of the very city. His amazement increased to a level of perplexity. He entered a shop to buy some food items and took out his coins. When the locals saw these Diqyan'sy coins, they, in turn, became amazed and thought that some hidden treasure had been uncovered. The word spread and, in the course of time, reached the king's palace.

King Baird's summoned the whole group and questioned them in detail. He then went to the royal treasury and recovered the epistle on which was inscribed the details of their disappearance. Everybody then went to the cave, where the youths re-entered, had discussions and finally greeted everybody before the people departed. They stayed in the cave and passed away therein.

There is some difference of opinion among the mufassirin (commentators): some say that they are still asleep; others say that they have passed away.

Thereafter, King Baird's had a masjid erected near the cave as a memorial so that people should know that the youths were worshippers (abed) and not objects of worship (ma'b'd).

You will have pondered on the fact that these youths remained firm and unshaken in the Path of Allah Ta'ala. They did not bother about any anticipated future difficulties. They acted courageously in the face of Diqyan's's oppression and tyranny, what the Ahle Haq (people on Truth) should do. Allah Ta'ala enshrouded them with His shade of perfect Bounty and Mercy and saved them from the evil of the tyrant while keeping their iman intact. Truly: Verily, become Allah's - then there will be no deficiencies. Take a lesson from the behaviour and firmness of the Ashab-e-Khahf.

#### 44. THE MANNER OF ISAL-E-THAWAB

The fundamental aspect is conformity (mawafaqat) in our deeds (a'mal). There is no basis for making provisions in imitation of the dog of the Ashab-e-Khahf, calling a black dog and feeding it! Has this been mentioned anywhere in the Qur'an sharif or Hadith sharif? Have any of the Imams stated that one should place provisions? There is no mention of it anywhere. And what does not appear in the Qur'an sharif and Hadith sharif and Fiqh (jurisprudence) and one does it, thinking it is necessary and one has the intention of attaining reward (thawab), is bid'at (innovation) and is a great sin. Yes, if you have the means, then do as you wish, when you wish and for whomsoever you wish, with

muhabbat and ikhlas, as follows: Without getting into debt, cook whatever you wish and distribute it for isal-e-thawab (reward for the deceased). Alternatively, distribute cash, clothes or goods and let the thawab reach the deceased. Never mind objecting to this, we encourage this, that the deceased and the buzurgs (pious) be blessed in abundance in this manner. The only point we stipulate is that it should be done within the limits set by the Shariat. Those acts that merit thawab and are acts of obedience, if done under the auspices of the Shariat are maqbul (accepted). Not those performed contrary to the qanun (Laws).

Just take namaz - what a great act of obedience! - yet, if it is performed with the intention of ostentation, is it of benefit? Or, if performed facing away from the qiblah (the Kabah in Makkah), or performed at the time of zawal (noon exactly), or at the time the sun is setting, will the namaz be accepted? Of course not. We, therefore, come to know that any act performed in the manner one is ordered to, is worthy of being rewarded and is the basis for thawab (reward). Otherwise one is wasting one's time, one's money is lost and one earns sin instead of reward - neither has one gained anything nor has the deceased. Nobody forbids you from blessing the deceased with thawab. What is forbidden is the use of wrong methods. Understand this very well.

#### 45. THE RESPONSIBILITIES OF THE RECITERS OF THE KALIMAH

I have stated that the honoured Kalimah has unlimited benefits. Our solid Din and the whole of Islam rests on it. The best of zikr is: ... (LA-ILAHA.....)

If the tawhidi meaning of the Kalimah were to be entrenched and firmly implanted in our hearts then all ibadat and ta'at (worship and obedience) will become extremely easy and, on the other hand, the heart will be extremely disgusted by disobedience.

Take our worldly affairs as an illustration: To accept any king as a king, to honour and respect his officially appointed viceroy, to be obedient, to approach him with love and affection, to be fearful of disobeying him - and avoid any disobedience - and to accept any laws that emanate from him and act according to them - all this becomes compulsory when the king is accepted as a king. It also becomes compulsory to view the laws with due respect, to consider oneself in need of the book of law, for persons having an in-depth knowledge of the law-book to be present at certain places, for these persons to be fully knowledgeable about the book and for those who are not knowledgeable to ascertain from the scholars matters concerning etiquettes, manners and refinement. It is considered necessary to bring one's affairs in line with the laws. It is also considered necessary to settle disputes according to the laws and to accept such settlements. Should any doubts arise referral of matters to higher authorities, whose decisions should be accepted with silence and with cheer - all of this has been implemented as been compulsory. Why is all this? Solely on the basis of accepting the king as a king and ruler of the kingdom all these responsibilities have become incumbent. What is compulsory, as well as its branches, are now incumbent on one's jan (life) and mal (wealth). The respect and obedience of all the functionaries become obedience of the king. Contempt and defamation of the judicial laws are tantamount to contempt and defamation of the king.

From the above it is proven that it becomes incumbent for one affirming the Kalimah Tawhid to be obedient to the Ambiya and Rasuls (A.S.) and the obedience of the Ambiya and Rasuls (A.S.) amounts to obedience to Allah Ta'ala.

The one who has obeyed the Rasul has obeyed Allah Ta'ala. S.4 a.80

Thus, the obedience and respect of the representatives (na'ibin) of the Rasul, namely the ulema, are compulsory manifestations of iman. Contempt, defamation and the ridicule of the ulema are pernicious and manifestations of hypocrisy (nifaq).

Allah Ta'ala states:

O people of iman! Be obedient to Allah and His Rasul and those from amongst you who have knowledge; and if there is a dispute amongst yourselves over some matter, seek a solution from Allah and His Rasul (see what the Qur'an sharif and Hadith sharif states in regard to it) if you believe in Allah and the hereafter. This is the best and most excellent method. S.4 a.59

In order to recognise this iman Allah Ta'ala has stated, addressing His Rasul (sallalaa hu alaihi wasallam): Qasm of Your Lord! These folk will not be Believers (mu'min) until they do not make you the judge in the affairs between them. S.4 a.65

Even if Muslims were to be a bit free as far as their a'mal-e-salihah (pious deeds) are concerned, but were to be firm of heart in their i'tiqad and muhabbat of Rasulullah(sallalaa hu alaiyhi wasallam) and in their muhabbat of habbat of the ulema of Din, as well as being firm of heart in the service of their fellow men and compassion for the creation and then they enter the grave with iman, then they have found salvation from a great calamity.

#### 46.THE KALIMAH AND SHAHADAT-E-A'DA

This Kalimah sharif is that special formula that provides salvation and this is borne out even by shahadat-e-a'da (evidence/ proof provided by the enemies of Islam).

#### 47.A QISSAH: THE PRIEST AND THE MUSLIM

I am reminded of an incident:

A certain person left home with the intention of going for jihad. En route he lost his way. He climbed a huge mountain. On top of the mountain he came across a gathering of a huge army of the Christians. In the centre of the gathering was placed a big chair. This person asked somebody the reason for them gathering there. One person replied, "Once a year one of our priests comes and gives us a sermon. The chair is for him."

This pious person narrates, "I quickly changed my clothes, dressing like one of them, and sat there. After a short while the priest came and sat on the chair. He cast his searching gaze in all four directions and said, 'O people gathered here! I am not going to ask you to listen to any sermon today. The reason is that there is amongst you an individual of the ummah of Muhammed!' Having said this he again cast his gaze in all four directions and called out in a loud voice, 'I take an oath on my religion! Come forward and stand before all of us so that we may beneficially drink from your radiance and adornment.'

"Hearing these words I could not desist. Reluctantly I stood up and went to stand in front of the priest. The priest addressed me. 'I have a few questions to put to you. Please provide me the answers.'"

#### THE FIRST QUESTION AND ITS REPLY

"The first question is: I have heard that Jannat has fruit of various colours and differing types. Are there such fruits in this world?"

"I replied, 'Definitely there are such fruits. However, in name and colour they bear a resemblance to the fruit of Jannat, but in pleasurable taste and enjoyment they bear no resemblance.'"

#### THE SECOND QUESTION AND ITS REPLY

"The priest put forward a second question: 'Jannat has no such house or abode that a branch of the Tree of T&#1609;ba does not flourish in it. Is there a like example in this world?'

"I replied, 'There is. Just see: when the sun reaches its zenith, as the branches of the Tree of T&#1609;ba spreads its branches into all the houses, similarly does the sun spread its rays everywhere.'"

#### THE THIRD QUESTION AND ITS REPLY

"The priest asked a third question: 'Jannat has four rivers. The taste of the contents are dissimilar, yet the source of the rivers - the point of origin of all four - is one. Can one find a similar example in the world?'

"I said, 'Indeed, there is a similar example to be found in this world. Just see: the fluid from the ears is bitter; that of the eyes is salty; that from the nose is smelly; that from the mouth is sweet. These four fluids are dissimilar in their taste and fragrance, yet their source is just one and that is the head.'"

#### THE FOURTH QUESTION AND ITS REPLY

"The fourth question that the priest put to me was, 'I wish to know that in Jannat there is such a large platform that it has a length of five hundred years. That is, if a person travels on it for five hundred years then only will he reach the end of it. When a mu'min wishes to climb on it, it will accommodate him by bowing low before him. When the mu'min rests on it comfortably it will carry him high up into the air. Is there any illustration of this in this world?'

"I replied, 'Why not? Just see: Allah Ta'ala states:

Do they not see how the camel has been created? S.88 a.17

"This is an eye-witnessed scene that a camel bows its head towards the ground, then takes its passenger and then stands up.'"

#### THE FIFTH QUESTION AND ITS REPLY

"The priest then said, 'O generous soul! I have only one other question left to ask. It is this: I have heard that the inhabitants of Jannat will be eating a variety of food and will be drinking various types of drinks, but they will neither have the need to urinate nor to defecate. Tell me, is there such an example in this world?'

"I replied, 'Yes, there is an example like it in this world! Just see: as long as an infant is in the mother's womb, whatever the infant desires to eat, Allah Ta'ala places in the mother's heart the desire to eat that item. By the grace of Allah Ta'ala that item gets digested and then reaches the infant. Yet, as long as the child is in the womb of the mother, neither does it defecate nor does it urinate.'

"The priest remained silent."

#### ONE QUESTION FOR THE PRIEST

"I told him, 'You asked me five questions. I answered each and every one. You accepted the answers. Now I wish to ask you just one question. Hopefully you too will answer me. The question is: You tell me - what is the key to Jannat?'

"The priest turned his attention to his people and said, 'O my people! This person has asked me what the key to Jannat is. So, become alert! Listen with attentive ears! I have read in the previous Heavenly Books that the key to Jannat is "the kalimah..." Saying this the priest became a Muslim and a great number of people also followed and became Muslims."

#### 48.THE CONSOLING FRIEND OF A MUSLIM

This is that Kalimah regarding which Rasulallah(sallallaa hu alaiyhi wasallam) has stated:

"Jibril has informed me that the Kailmah is the companion and consoling friend of a Muslim, at the time when the frightening scene of death presents itself before him, at that time as well when the overwhelming darkness of the grave overtakes him from all four sides and also at that time when he is resurrected from the grave to proceed grief-stricken to the plains of Hashr (Reckoning)."

The provision for Jannat is this Kalimah.

This Kalimah Tayyibah is such that if it is recited with the tongue, even though the heart is inattentive, the person is rewarded with ten nêkies; if the recitation is with an attentive heart - that is, the heart inclines to the hereafter - then the nêkies rewarded are seven hundred; and if at the time of recitation the heart bonds in a special way with Allah Ta'ala, then the nêkies attained are such in number that they will fill the space from east to west!

The haqiqat (reality) is this that that person who annihilates his self on a permanent basis- visualizes his being as nothing - reaches the high stage of baqa, and becomes synonymous with Baqi-billah. Then, when fana' (death) comes, it comes only to his form.

#### 49.THE TAUBAH OF A FIRE-WORSHIPPER

I am reminded of an incident"

Hadhrat Musa(a.s.) saw a person worshipping fire. Hadhrat Musa(a.s.) went up to him and said, "Tell me, has the time not approached for you to turn to the worship of Allah Ta'ala?"

He replied, "O M&#1609;sa! Should I now turn to Him, tell me, will He accept my taubah (repentance)?"

Hadhrat Musa(a.s.) said, "Definitely! It is His special, noble quality that He is always ready to accept the taubah of those who turn to Him."

The fire-worshipper said, "If that is the case, then you explain Islam to me and I shall become a Muslim now!"

Hadhrat Musa(a.s.) did this and he became a Muslim. He was so overcome that he started wailing and crying uncontrollably, to the extent that he fainted and fell lifeless. When Hadhrat Musa(a.s.) went up to him and placed his hand on him he found him to have really died!

Hadhrat Musa(a.s.) was extremely consternated and turned to Allah Ta'ala, saying, "What happened?"

Allah Ta'ala replied, "O M&#1609;sa! Do you not know that whoever reconciles with Us - whoever turns towards Us in repentance - We become pleased with him? Whoever desires Our nearness (qurb), We grant him nearness. O Musa! I have made him of the muqarrabin (those who have attained closeness to Allah Ta'ala) and have granted him a place in the homes of the muqarrabin."

This is the quality of the Kalimah. If the other Kalimas (of the other Ambiya (A.S.) were to have this effect, then what can one say about the effect of our Kalimah.

#### 50.THE BLESSING OF ISLAM :A QISSAH

In the time of Hadhrat Malik Bin Dinar (r.a.) there were two brothers, both of whom were Majusi (Zoroastrian fire-worshippers). They had spent their entire life in fire-worshipping. One day the younger brother said to his elder brother, "We have spent a long time in worshipping this great fire. Come, let us gauge whether this fire will still burn us or not. Should it burn us, we shall renounce its worship; otherwise we shall absorb ourselves in its worship permanently."

Agreeing on this, both brothers thrust their hands into the fire. What happened? The fire burned them instantaneously!

If a fire-worshipper were to foster a fire for a hundred years and then place his hand in it, it will still burn him. The two brothers went to Hadhrat Malik Bin Dinar (r.a.) with the purpose of accepting Islam. The younger brother accepted Islam, however the elder brother refused to do so.

The younger brother, having accepted Islam, went into the wilderness and immersed himself in ibadat. When he reached home in the evening his wife asked, "Have you brought anything for us to eat?" He replied, "I did the King's work but my wages I shall get tomorrow." The same thing happened on the following day and this carried on for three days. On the third day, when this abed (worshipper) and devotee of Islam reached the wilderness, he made a du'a, "O my Rabb! Seeing you have entered me into a pure religion and blessed me with honour, lift from me also the concern of earning for my wife and children."

In the evening, having completed his ibadat, he went home to find his wife and children in an extremely exuberant mood and saw sufficient food in the house. He asked, "Where did all this food come from?" The wife replied, "Today, at the time of Zuhr, a person came with a resplendent container with a thousand dinars in it, gave it to me and then went away. Before leaving he left this message, 'Say to your husband that these are the wages for all his days of labour which he did for the King.'" The wife explained further, "I took one dinar to the money-changer who was a Christian. He scrutinised the dinar very closely and then said, 'This dinar does not appear to be in the category of worldly dinars. It appears to be from the treasures of the hereafter! Tell me the truth - how did you get it?' I explained to him everything in detail. Hearing my story he became a Muslim. He gave me a thousand dirhams and fell prostrate into sajdah and became of the bandagan-e-shakirin (the grateful bondsmen of Allah Ta'ala)."

All praise and thanks are to Allah Ta'ala for having blessed us with Islam!

And this blessing is more than sufficient. Make shukr (be thankful and grateful) that Allah Ta'ala has blessed you with the wealth of Islam, the Din of Mohammed (sallallaa hu alaiyihi wasallam). But, alas! Allah Ta'ala states complainingly,  
Very few of My bondsmen are grateful! S.34. a.13

This wealth of iman is that regarding which Allah Ta'ala states:  
..and My mercy embraceth all things, therefore I shall ordain it for those who adopt taqwa and pay zakat and those who believe Our revelations.. S.7 a.156.

## 51. THE SPECIAL QUALITIES OF THE KALIMAH

Pondering on the above ayeet one will see that Allah Ta'ala has stated firmly that His Mercy for the mu'minin, muttaqin is that they will enter Jannat in the first instance, but there is no promise of entering Jannat in the first instance for those who have mere iman without taqwa (fear of Allah Ta'ala). Therefore, on what basis can it be correct for those mu'minin who do not perform salat, do no fast, etc. to state that Allah Ta'ala is merciful and that He will forgive all without any punishment and chastisement, despite disobedience and wrong-doing? This is a Shaitani ploy. It is called arrogance and deception.

Somebody asked Hadhrat Ali Bin Muhsin (R.A.), "Inform us of some Hadith, with a proper chain and authenticated narrators, that you have heard from your honoured father." On this request he said, "Very well. Listen! My sagely father, Muhsin, was told by his father, Jafar, who was told by his father, Baqir, who was told by his father, Zainul-abedin, who was told by his father, Husain, and Hadhrat Husain (R.A.) said, 'My sagely father Hadhrat Ali Bin Abi Talib (R.A.) narrated a Hadith that Hadhrat Fakhr, Rasool-e-Khataman-Ambiya, Janab Muhammed Mustafa (sallallaa hu alaiyihi wasallam) said, "What is iman? It is the heartfelt gnosis of Allah Ta'ala, a verbal affirmation and deeds according to the Laws."

This Kalimah sharif is that noble and elevated declaration from which all the Ambiya (A.S.) derived faiz (blessings) in the alim-e-Arwah and Malakut (the World of Souls and Angels); and from which, in the alim-e-Ajسام and

Nas&#1609;t (the Physical and Finite World), the honoured Sahaba (R.A.), the esteemed Auliya and the general populace of mu'minin imbibed and satiated themselves according to their individual capacities.

The first to derive benefit was Hadhrat Adam (A.S.).When the r&#1609;h (soul), aql (intelligence), ilm (knowledge) and ma'rifate-ilahi (gnosis of Allah Ta'ala) dawned within him, at that moment he attempted to get up but his legs quivered and he fell down. He tried again but again fell down - in the same manner that we see infants attempting to stand up and falling down in the initial stages of them learning to walk. Hadhrat Adam (A.S.) was in this position, with one leg bent at the knee supporting him and the other leg on the ground, when Allah Ta'ala blessed him with mushahadah (His Vision). Involuntarily, from the lips of Hadhrat Adam (A.S.) the words flowed:

This is why it is said that all of Bani adam (children of Adam, i.e. mankind) are from Hadhrat Adam (A.S.) in that they all - voluntarily or involuntarily, lovingly and passionately - voice the Kalimah uttered by their father Hadhrat Adam (A.S.):

No nation and no religion is unaware of the superiority of this Kalimah. It is stated in "Waid" (the scriptures of the Hindus):

The essence of this is that the scripture "Waid" is explaining the special quality of, that reciting.. burns away all one's sins; that reciting "A à A produces ma'rifat, enthusiasm and passion in the heart; and if one desires a pure and everlasting life, then recite with it , as well. In other words, without the acknowledgment of the Risalat of Rasulullah(sallallaa hu alaiyhi wasallam) everlasting comfort and pleasure - i.e. Jannat - will not be attained.

## 52.PRE-REQUISITE OF IMAN

However, just knowing that an item is superior does not necessarily entail believing it to be superior. That is why a non-Muslim does not become a Muslim merely by knowing the Kalimah to be superior. The reason is that believing is termed iman, not merely knowing. As for being acquainted, the kuffar of Makkah knew Rasulullah(sallallaa hu alaiyhi wasallam) very well - as well as a person knows his own son, where there is no room for any doubt. Allah Ta'ala states:

They know Rasulullah(sallallaa hu alaiyhi wasallam) as well as they know their own sons. S.2 a.146

Despite this information and knowledge they did not become mu'min. They remained kuffar. The pre-requisite for iman is that in one's heart one should accept the Laws of the Shariah and one should not be troubled in any way with any wavering. This is stated in the Qur'an sharif, where Allah Ta'ala takes an oath and addresses Rasulullah(sallallaa hu alaiyhi wasallam):

On the oath of your Rabb! These folk will not be Believers (mu'min) until they do not make you the judge in the disputes between them, thereafter they find no dislike in accepting what you have decided and they submit with full submission. S.4 a.65

In other words: "They will not be Muslim until they do not give precedence to your ruling over their own opinions and are content on it." Further to this: "After the ruling of Rasulullah(sallallaa hu alaiyhi wasallam) there should be no inhibition in your hearts." Thereafter, as a sign of the absence of vexation in the heart, it is stated: "And act upon it with firmness."

This is iman! The orders of the Shariah should be accepted wholeheartedly, that there should be no begrudging whatsoever and then to act accordingly. This is kamal-e-iman (perfect iman)! Check your iman according to these criteria!

That Being is Samadi (Absolute). He is a Being that may reward one in an unlimited manner. The shortcomings are from our side.

His blessings and mercy are general, O Shahid!

Why show obstinacy, when you should have shown some worthiness?

## 53.A FEW VIRTUES OF THE KALIMAH

He (Allah Ta'ala) has such a Noble and Majestic status that, as it appears in the Hadith sharif, when the bandah utters "A &#1600;A î»aA à the ceilings of the heavens split asunder and become roads (for it to proceed heavenward). And when this Kalimah is written in his Book of Good Deeds (a'mal-e-namah), its radiance is like that of the full moon, whereas his other deeds scattered around, appear like glittering stars.



It appears in a Hadith sharif that a tree of red rubies is planted in Jannat for that person who recites "....."A à. Its trunk, boughs and leaves are composed of pure white mushk. The taste of its fruit is sweeter than honey; the colour whiter than ice; and its fragrance more aromatic than mushk. A person said, "O Rasulallah! (sallallaa hu alaiyhi wasallam) If this is the case then we shall recite (the Kalimah) in abundance!" Rasulallah(sallallaa hu alaiyhi wasallam) said, "Allah Ta'ala will also grant abundant blessings and eminence. There will there be an increase in blessings and eminence from Allah Ta'ala's side proportionate to the extent that you recite the Kalimah in abundance."

#### 54. CONCLUSION AND DU'A

On this note I now end my talk. You will have now become completely enlightened as to the goodness and reality of the Din of Muhammed (sallallaa hu alaiyhi wasallam) and the religion of Islam and of the Kalimah. Make du'a that Allah Ta'ala blesses us all with the tawfiq of everlasting iman and obedience. May Muslims take work with courage and effort. Allah Ta'ala's promise on granting tawfiq is bound to working with courage and effort.